



**CO-WORKERS** — Mozambique Baptist pastor Bento Matusse and Southern Baptist missionaries Jim and Brenda Brock lead a joint worship service for the Baptist missions of Davea and Mathengane on the outskirts of Maputo, Mozambique's capital. First Baptist Church, Maputo, where Matusse

is pastor, sponsors these and 11 other missions around the city. Women kneeling in front of the congregation have responded to an invitation to commit all their talents to God. (FMB) PHOTO By Craig Bird

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# The Baptist Record

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## In Mozambique

# Don't expect credit; just enjoy payoff

By Craig Bird

**MAPUTO, Mozambique** — It's tough to get credit in Mozambique. So Jim Brock must be in the right place.

Like any country with an economy slivered by war, undermined by a black market and overwhelmed by displaced people, Mozambique has inflation problems. Payment is preferred in cash — and "hard currency" (U.S. dollars or South African rand) is preferred even more.

As a missionary funded through the Lottie Moon Christmas Offering and the Cooperative Program of the Southern Baptist Convention, Brock doesn't need to operate on monetary credit. But there is another form of credit — the compliments from peers and admirers, the verbal laurels, the ego strokes for a job well done. That's the kind Brock isn't looking for in Mozambique.

"Brenda and I came in strongly committed to supporting what was already here (the work and philosophy of the Baptist Convention of Mozambique)," Brock explains. "We came as spiritual brothers, not spiritual fathers."

"They were running this convention and winning people to the Lord and starting churches before we got here, and they will keep doing the same thing if we have to leave."

Such a sentiment is easy to express but difficult to live as a "rich" American in a Third World country. American missionaries are often seen as a means of transportation, a route to college scholarships, the key to advanced technology — in short, the guardian of a money pipeline.

And it is tempting for Westerners, who do have cars and access to computers and offset presses and college degrees and sources of hard currency income, to play the rescuer and build a power platform based on budget.

"We could do that," Brock admits. "We could bring in machines that couldn't be maintained if we left because spare parts have to be imported. We could try to get funding to build classrooms and houses for a



Sent . . . to Serve  
Week of Prayer for Foreign Missions  
Dec. 3-10, 1989  
Lottie Moon Christmas Offering  
National Goal: \$61 million

seminary. We could do lots of things that would only work as long as we were here and would die when we left."

Instead, the Brocks judge all programs against two criteria: (1) Is it what the Baptist Convention of Mozambique wants? and (2) Is it "assumable"? (or Can the Mozambicans carry it on if all Western missionaries and funds were withdrawn?)

"The best thing we did when we came to Mozambique in January 1987 was to do nothing for six months," Brock said. "We agreed we would not start any work without the approval of the convention, and that bought us six months to sit and talk and watch to see what local Baptists saw as vital."

"It was very frustrating at times, because we were anxious to get to work, and we could see needs they couldn't see — and people started asking, 'What are they doing here? Why aren't they out working?'"

From his initial meeting with convention president Bento Matusse, Brock functioned in his up-front style. "I promised them I would always tell them my feelings on anything we discussed — there would be no surprises," he said. "That was hard at times because they had to give up some dreams that we don't feel are assumable, such as our financial involvement in a seminary."

Mozambique Baptists felt the need for a seminary to train leadership, and they looked to their new missionaries to get money and teachers for one. Brock admitted he might be able to get funding, but said he would not ask for it — that he felt money could be better spent on people in-

stead of concrete and land.

"That was hard for them to hear because it was a cherished dream to have their own seminary — but they didn't know there were other options like TEE (Theological Education by Extension) which could provide the same training without requiring huge capital outlays and forcing the young men to leave their homes and the churches they were working with for three years."

"Now, the convention leaders are our biggest TEE supporters."

With that issue resolved, it was Brock's turn to shift his vision. "We came in revved up to do TEE, but when I brought some Sunday School literature back from South Africa, pastor Bento's eyes lit up, and he said, 'This is more important than TEE.' So TEE went on the back burner, and we concentrated on getting training material for the churches written or translated in culturally appropriate Portuguese (as opposed to Portuguese spoken in Brazil or Portugal) and the ethnic dialects."

Mozambique Baptists had been reusing the same literature since 1976 — the year Portuguese Baptists left the country following independence.

Now, as each new product is made available, it is treated lovingly and respectfully. All literature belongs to the convention. It is checked out to various churches, who return it for other churches to use later.

The literature is visible proof of the Brocks' commitment to assumability — it is mimeographed instead of printed. "We could probably produce literature a little bit more cheaply if we imported an offset press, and it would look better," Brock agrees. "But First Baptist Church, Maputo, already owns an ancient mimeograph; stencils and ink can be bought with Mozambique currency; and paper is available locally. So the convention can continue to produce literature this way even if we — and access to spare parts for a press and the imported paper and inks — left tomorrow."

"One of the most exciting things is that we don't have to come from

America and spend our time convincing Mozambique Baptists to be concerned about the lost — they already are," Brock says. "Even though they have been struggling financially, they have been growing at a rate of more than 10 percent a year for the past 10 years. In 1975, there were four churches — two in Maputo and two in Beira — with fewer than 500 members."

"By the first of 1989 there were 15 churches and 58 missions with 5,492 members — and work in all 10 provinces."

They will not request missionaries unless they will work with national pastors, Brock explains. "Their stance is that they want missionaries to transfer knowledge and skills to na-

tional pastors so they can become more effective in winning people to Christ and establishing churches."

The Brocks hope Southern Baptists will pray that the spirit of cooperation will continue as more missionaries arrive, that Americans and Mozambicans will thrive in the brother-to-brother relationships.

"If you're an independent type of guy who wants to come in and do 'your work,' then this kind of arrangement will bother you," Brock says. "But if someone wants to come to enable Mozambique Christians to do what God has called them to do — and not get credit for what is accomplished — you'll do fine here."

In other words, don't expect credit — just enjoy the payoff.

## The perfect cup

Not always was I thus, a cup of beauty,  
But once upon a time gray formless clay;  
If you would care to hear my personal story  
Draw near, I'll tell you how I came this way.

Over and again He rolled and punched me,  
Then on a wheel of dizziness I spun;  
His answer was "Not yet," to pleas of rescue,  
"Just trust Me, I would finish what's begun."

"I'm suffocating Lord, won't You stop Master?  
The paint fumes gag, the oven I can't bear;  
My frame is fragile, let me out — I perish!"  
"Not yet," He said, and He just left me there.

All hope was gone, I knew I'd never make it,  
Too much for me, already I gave up;  
When opened He the door and set me cooling  
Upon a shelf with other lovely cups.

"I know it hurt when'er I rolled and spun you,  
But you would dry and crumble had I not;  
I know the fumes were bad, the heat consuming,  
You'd break and have no color if I'd stop.

"But now you are exactly as I wanted,  
A cup of beauty I hold in my hand;  
A new creation finished by the Author,  
A perfect product like the Son of Man.

—Erma Jewel Crowe  
Greenville ©1989



# Editorials . . . by Don McGregor

## The only way to get there

I can remember from my college days the annual promotion for the Lottie Moon Christmas Offering and the fact that I didn't have any amount of money to speak of to put into that fund.

Being a journalism student, I remember thinking that while I didn't have much to give, it might be possible that someday I would be able to use a typewriter to promote the offering and thus perhaps engender many times what I could have given then under the best of circumstances. I had no idea at the time that I would ever be connected with a Baptist state paper.

Now I've spent 33 years on three Baptist state paper staffs. I have no idea how many Lottie Moon Offering stories I have handled during those years, but I have reckoned that I have written at least 16 editorials concerning the offering — 14 or more of them in Mississippi.

Be that as it may, it was all intend-

ed solely as a bit of background — an attempt to note how it is that the Lord may plant the seed long before the harvest is ready for reaping. Hopefully the seed in this case has produced good fruits.

Let's look at the issue practically for a moment. In 1987 the offering did not come up to expectations, and missions work suffered. In 1988, thankfully, the offering went past the goal; and that effect blessed our missions work considerably.

Just to be practical, we need the same experience again this year.

We can come up with all sorts of thrilling stories of the work of the offering, and the Baptist Record surely tries to do its share in making these stories known. We need to know how the offering ministers.

The plain fact of the matter is, however, that the money is needed; and we have been told to give it. It wasn't the executive director or the pastor who told us. It was the Lord. He

told us to go, and that's the only way a lot of us are ever going to get there. So now's the time. Let's make it count.

One hundred and one years ago Lottie Moon took the first steps that resulted in what is now the Lottie Moon Christmas Offering for Foreign Missions. At one point in her career, Lottie Moon wrote, "I hope no missionary will ever be as lonely as I have been." In 1888 she wrote women of the South asking for reinforcements. The first Christmas offering provided three additional missionaries for China.

For Lottie Moon and for every missionary who has followed since her day, the Lottie Moon Offering has been the source of hope for help that is desperately needed in order to do the job that they have been sent to do.

Surely we will make 1989 a memorable year as we provide that help.

## Guest opinion . . .

### A story from Japan

By Gene Hines

I know that Mississippi Baptists are especially interested in Japan these days. And, as a missionary in Japan, I am always happy when Southern Baptists back home show a special interest in the land where I live and work. I am always happy about that because I know that your interest in Japan means more prayers for the missionaries here and a heightened awareness of the spiritual needs in this country.

And since you are thinking and praying about missions in Japan I would like to tell you a story. It is a special story, a special story about the power of God to change and enrich lives even in a country as difficult to reach with the gospel as Japan. And I think that it is the kind of story that will further encourage you to care even more about the work of missions in Japan.

Nobuko Kumagai is 22 years old. She lives in Aomori, Japan; and she is only three feet, 10 inches tall. She is a midget. But even if that word, "midget," describes her body; it does not describe her spirit or her soul.

For 21 years, until she became a Christian, Nobuko was tormented by her handicap. More to the point, she was tormented by the world because she didn't look "normal."

"I knew that I looked like an ugly duckling. But I would say that the ugly duckling was much happier than I was. Many times I looked into the mirror and I thought how weird I looked. I did not want anyone except my parents to see me. I wanted to stay inside all my life." That is how Nobuko describes her childhood in her Christian testimony.

And, as if that were not enough, Nobuko's father died right in the midst of her struggle to get through high

school with some dignity intact. "I began to feel that I wanted to bring my life to a close." But Nobuko didn't commit suicide because she couldn't bring herself to leave her mother alone so soon after her father's death.

Then a special thing happened in Nobuko's life, a thing you and I probably too often take for granted. She went to a Christian church. She attended one of the biannual youth rallies held by the Calvary Baptist Church in Misawa, Japan. Calvary is an English language church with a congregation of mostly American military personnel and their families from the air base in Misawa. This group of Southern Baptists tries to reach out to the surrounding Japanese community through two youth rallies a year held in conjunction with the Japanese Misawa Baptist Church. And in Nobuko's case, they certainly did reach out. But let her tell it.

"I was accepted. I felt that I was loved. Everyone in the church had such warm and kind characters, and they made me feel that I was loved by God. I started to attend church regularly. Then the scriptures spoke to me. It was John, chapter nine. Before I read these scriptures I used to think that I was unloved and totally useless in this world. Knowing God loves me and becoming a Christian was truly my second birth. I was born again."

Now, if this testimony of a Japanese girl 7,000 miles from Mississippi does not bring a lump to your throat, then what could even move you? But Nobuko isn't finished yet. Listen to the crowning glory of what God, through a congregation of Southern Baptists on the mission field, has done in her life.

"I can forgive those who are

heartless and love them with God's forgiving love. God gave me this opportunity to witness to his love by giving me this gift of a handicap."

Evangelism is difficult here in Japan. The work can be painfully slow. But it does happen. The gospel does break through and produce beautiful second births in people like Nobuko Kumagai. And when it happens, it should not be allowed to get lost in all the statistics about how hard the work is here.

I wanted you to know this story. It is my way of saying thank you to Mississippi Baptists, not only for coming to Japan for the Partnership Crusade, but also for your continuing support of missions through the Cooperative Program. Because, you see, Mississippi Baptists are part of the story of Nobuko Kumagai. How? Simply this; Calvary Baptist Church is a ministry of the Japan Baptist Mission and pastored by a Southern Baptist missionary. So the next time you pray for the missionaries here in Japan, the next time you fill out that check for foreign missions, please remember Nobuko's story. Because changed lives, not only in Japan but in all the over 100 countries where Southern Baptist missionaries are living and working, are what it is all about.

Gene Hines is a church planter in Japan. He wrote the mission study book for this year, Japan: The Challenge and the Promise.

To profit from good advice requires more wisdom than to give it. — John Churton Collins



## Baptist Beliefs . . .

### Everybody's doing it

By Herschel H. Hobbs

"For all have sinned, and come short of the glory of God." — Romans 3:23

Yes. Everybody's doing it. But that does not make it right. Man calls it stumbling, error, mistake, glandular disturbance, or bad environment. But God calls it sin. The first sin was committed in a paradise.

The verb for sin (hamartano) means to miss the mark. The mark, like a target, is God's character and will. There are two ways to miss a target. One is through bad aim. The other is by using a bowstring too weak to project the arrow to the target.

Bad aim is the result of having a wrong concept of God's character and will. Thus you shoot wide of the target. A weak bowstring is attempting to achieve God's righteousness through self-will and self-power. You take dead

aim on the target. But your self-will is too weak to achieve it. Thus the arrow falls short of the target. "Come short" suggests that this is what Paul has in mind.

As in Paul's day, so now, many try to satisfy God's call for righteous living. But their bowstring is too weak. Whether you miss the target by an inch or a mile, in both cases you miss it. You are not to compare yourself to other people but to God. And we all come short of the glory of his nature.

Because we cannot achieve God's demand for righteousness, he has provided it for us in Christ Jesus. It is not achieved but received. We receive it through faith in God's Son, Jesus Christ. To seek God's righteousness in any other way is to fail.

Herschel is pastor emeritus of First Church, Oklahoma City.

## Hymns Baptists sing . . .

### "O Come, All Ye Faithful"

The words of this carol were first written in Latin, about 1743, by an Englishman who lived in Douay, France. John Francis Wade, a musician and skilled calligrapher, made his living copying and selling music to the chapels and families of his community.

His beautiful manuscript books were the finest examples of his artistic craft and were cherished by those who possessed them.

The origins of both the words and music have long been shrouded in mystery. Only in recent decades has John Francis Wade's authorship of both been firmly established.

The proof has been based on seven manuscripts of the song that date from the mid-eighteenth century. Most important of all, they bear Wade's signature.

What a joyful song this is, that sings (Continued on page 6)

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# MC Choctaws will play in national championship game

The Mississippi College Choctaws will be playing for the NCAA Division II national football championship Saturday at 1:05 p.m. in Florence, Ala. Their opponent will be Jacksonville State University, like the Chocs, a member of the Gulf South Conference.

The Chocs completed the season with a 7-3 record and were given lit-

tle chance of being invited to the 16-team playoffs, according to Norman Gough, an MC spokesman. The NCAA surprised the Tribe, however, issued the invitation, and now they are playing for the national championship, Gough said.

Enroute to the championship game the Chocs have eliminated No. 1 rank-

ed Texas A & I (34-19), No. 5 ranked St. Cloud (Minn.) State (55-24) and No. 9 ranked Indiana University of Pennsylvania (26-14). Jacksonville State is ranked No. 2 and defeated the Chocs 23-3 in the fifth game of the regular season.

"When you get into the playoff you

know every week you will be meeting one of the nation's top teams. We have already defeated the No. 1, No. 5 and No. 9 ranked teams and I can assure you we are not intimidated by Jacksonville's 13-0 record or the fact that they whipped us earlier. We are just happy to be representing Mississippi College and Mississippi

Baptists and I can assure you we'll do everything in our power to bring the national title to Mississippi," said Head Coach John Williams.

The game will be broadcast live over WHJT-FM (93.5) in Clinton and will be televised for delayed national broadcast by ESPN.

The Second Front Page

## The Baptist Record

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# Missionaries seek refuge from battle in Manila

By Marty Croll

MANILA, Philippines (BP) — Three Southern Baptist missionary families and two other American families associated with Baptists in the Philippines evacuated their homes Dec. 4 as fighting intensified in Manila's financial district.

The moves were precautions to avoid the danger of crossfire between Philippine armed forces and rebels holed up in the district following an attempted coup, reported missionary Trudy Crittendon, chairman of the Southern Baptist mission organization in the Philippines.

By early Dec. 4, government forces had confined fighting to an 11-block area in the financial district of the Makati area, where numerous embassies are located and where many foreign diplomats and businessmen live. Southern Baptist missionary homes are scattered throughout six subdivisions in the Makati area.

One of the families that fled moved into an evacuation center in their neighborhood. The other four families moved to mission guest quarters in another part of Manila.

Southern Baptist workers Marvin and Judy Raley of Houston decided to move into the nearby Assumption

Convent instead of leaving their neighborhood, San Lorenzo. But as fighting continued, they planned to leave San Lorenzo by Dec. 5. Missionaries Phil and Martha Anderson of Killen and Florence, Ala., respectively, and Mark and Geneva Weiler of Sioux Falls, S.D., and Elkins, Ark., respectively, moved Dec. 4 to the mission guest quarters.

Also at the guest quarters were two families who live in Manila and attend International Baptist Church there. They are R.A. and June Hayden, and Sherri Hamil and her two teen-age children, whose hometowns are unknown.

Hamil's husband was out of the country at the time. Hayden is the nephew of Herbert Gabhart, chancellor of Belmont College in Nashville, Tenn.

Hamil and her children were in the Twin Towers building in Manila when rebel troops took it over but were able to leave safely, Crittendon said.

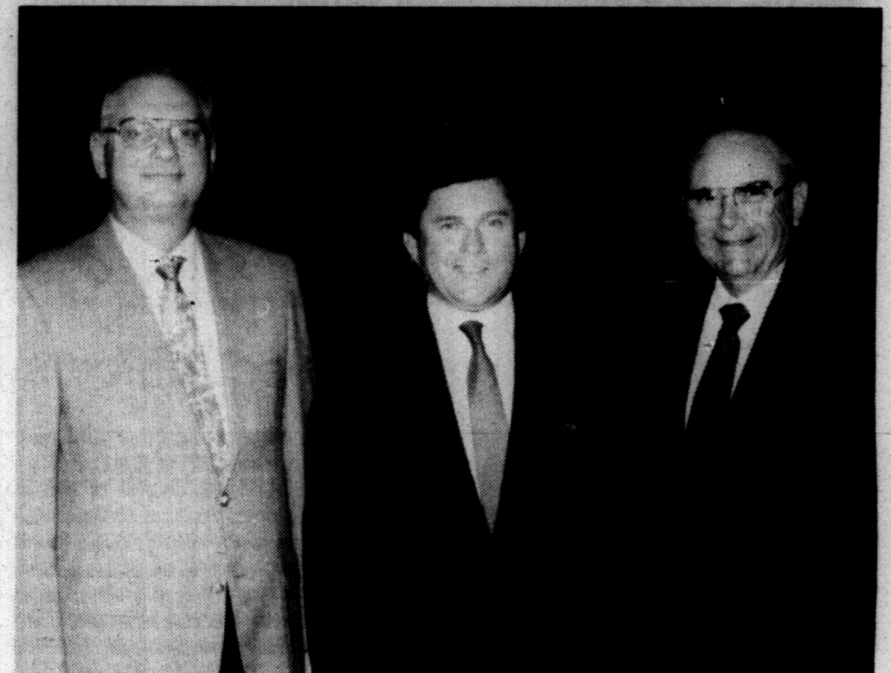
Loyalist and rebel troops battled for a time around International Church, located in the Salcedo Village area of Makati, adjacent to the Bel Air neighborhood where two Southern

Baptist missionary families live. The families consider themselves safe and did not leave the area, Crittendon said.

Those families and the 13 other Southern Baptist missionary families in Manila were keeping a low profile, Crittendon said. Missionaries outside the city were being advised to stay home also, since government officials used barricades to block travel on major arteries.

Mutinous forces fighting to overthrow the government of President Corazon Aquino overcame the air force command headquarters, government broadcast center and parts of the international airport, as well as a number of other military installations in the Philippines, Dec. 1. But they failed in a fierce attack on military headquarters at Camp Aguinaldo in Manila.

Reports estimated more than 10,000 Filipinos fled their homes and were staying in churches, schools and other evacuation centers. People throughout Manila were encouraged by radio to attend churches within walking distance and pray, Crittendon said. Schools were closed indefinitely.



## Convention Board elects officers

These are the new officers of the Mississippi Baptist Convention Board. From left they are P.J. Scott, pastor of First Church, Olive Branch, secretary; Rex Yancey, pastor of First Church, Quitman, vice president; and Eugene Dobbs, pastor of First Church, Philadelphia, president. They are automatically on the Executive Committee. Others elected to the Executive Committee by fellow board members are Larry Otis, Ingram Foster, Charles Nestor, W.W. Walley, Bartis Harper, Cindy Pelphrey, David Sellers, Martin Hayden, Gus Merritt, Tommy Tutor, Wayne Burkes, Ed Holmes, and Ben Carlisle.

## State gifts total \$17,474,338

Total giving to the Cooperative Program by Mississippi Baptist churches in the first 11 months of 1989 is \$17,474,338, according to an announcement by Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board. This amount is a \$285,207 increase over giving in the same period of 1988.

November giving was \$1,766,348, which is \$105,494 less than that given in November of 1988.

Considering the revised 1989 budget of \$19,103,541, current giving is \$37,241 below the pro rata portion. A pro rata figure would be if one were to divide the entire budget into 12 equal parts and multiplying by the number of months elapsed.

To make budget requirements, giving in December will have to be

\$1,629,203.

Cooperative Program giving goes to Southern Baptist missions and education causes in Mississippi and around the world.

## Missionary safe

A story in the Baptist Record of Nov. 30 gave an account of missionaries in Ethiopia where fighting has been going on between government troops and the Tigre People's Liberation Front. All of the missionaries are safe, but one Mississippian was left off of the list from the Foreign Mission Board. She is Betty Barham of Sontag. A check with the Foreign Mission Board on Dec. 4 revealed that she is in Addis Ababa and is safe.

# Czech Christians gain promise of freedom

By Mike Creswell

PRAGUE, Czechoslovakia (BP) — Christians in Czechoslovakia have been assured by government leaders they will receive major new freedoms as the country moves towards its first representative government in 40 years.

In meetings with church leaders Nov. 30, officials of the government's ministry of culture promised many changes in church-state relations in the days ahead, the church leaders said.

Catholic leaders met with government representatives during a morning session. Baptist, Brethren,

Methodist, Evangelical, and Orthodox church leaders met with them in the afternoon.

Not all the church-state changes were detailed, but Baptists learned they could start a seminary immediately if they wish, said a jubilant Jan Pospisil, executive secretary of the Baptist Union of Czechoslovakia, who represented Baptists at the meeting.

Besides starting a seminary, they want to establish senior citizens' homes, print books freely, and broadcast on television and radio.

Pospisil said he and other leaders will suggest possible changes in the national constitution's sections dealing with religion during the coming weeks. "We're hoping many possibilities will be opened," he said. "This is a great thing. We have prayed for revival in our country for many years. We feel this is the answer from our God, not only for political change, but for moral changes as well."

Great spiritual hunger exists in Czechoslovakia today, especially among young people, said Pospisil, 45, who has led the nation's Baptists for five years.

Baptist students now should be free to attend classes at the new International Baptist Lay Academy in Budapest, Hungary, Pospisil said.

Baptists had discussed for five months how to obtain clearance for students to attend the academy, he said, but "it was proving difficult." Now things have changed.

One likely change that may require some adjustment for churches involves paying salaries to their pastors. Now all pastors receive their salaries from the government, a requirement since the late 1940s.

Catholics have been much more

visible than other church groups during the recent drive for freedom in Czechoslovakia, said American Harriet Macek.

Her husband, Peter, is pastor of Second Baptist Church in Prague. Many people still are concerned about a reported 40,000 prisoners held in Prague jails and about freedom of the press, she said, adding that Czech television now broadcasts "pretty good coverage."

Baptist pastors did not organize their people for participation in the massive demonstrations which have

(Continued on page 4)





## Bivocational ministers elect officers

Pictured are the new officers of the Mississippi Baptist Bivocational Ministers' Fellowship. From left they are Secretary Gary Newton, pastor of Tyro Church, Northwest Association, a schoolteacher; Vice President Billy Wells, pastor of Shiloh Church, a high school principal; and President Gael Eddings, pastor of Palestine Church, Hinds County, who works in Jackson water maintenance. The group recently amended its statement of purpose to read "We seek to share the vision of the gospel and church growth among our members. The goal of this fellowship is to enlist bivocationalists in a fellowship of prayer and concern for fellow pastors, churches which are bivocationally centered, and the activities of our associations and convention."

## Gulfshore schedule altered

The summer schedule at Gulfshore Baptist Assembly in Pass Christian has been altered to more easily accommodate vacation schedules.

As of the summer of 1990, all leadership events are scheduled for Thursday through Saturday. In past summers, leadership conferences which were Monday through Wednesday "sagged" in attendance, according to Chester Vaughn, program director for the Mississippi Baptist Convention Board which operates Gulfshore. Weekend conferences were better attended said Vaughn and Frank Simmons, manager of Gulfshore.

As a result of the shifting of leadership conference schedules, a total of four weekends were made available for Centrifuge Conferences, which are operated by the Sunday School Board for youths.

The MBCB-led youth conferences include Bible study, recreation, "family" time, and this next year will have furloughing missionaries-in-residence. Each session is four nights long. A total of 3,500 youths and adult leaders attended youth conferences at Gulfshore last summer.

The 1990 schedule includes seven youth conferences which begin a week later than last summer: June 1-5, June 5-9, June 9-13, June 14-18, June 18-22, June 22-26, and June 26-30.

Centrifuge sessions, which will be five nights at Gulfshore, are planned and led by the Sunday School Board. Gulfshore was requested as a Centrifuge site because some other Centrifuge sites were closed and Gulfshore is the only site that is on a beach.

## Three churches, one association, in SBC's top 25 in study awards

NASHVILLE — Three churches and one association in the Mississippi Baptist Convention ranked among the top 25 in the SBC in total church study course awards for 1988-89, according to Southern Baptist Sunday School Board statistics.

Calvary Baptist Church of Waynesboro was 22nd in the SBC and first in the state in total study course awards with 805, records compiled in the board's church study course award office show.

First Baptist Church of Hattiesburg was 23rd in the SBC and second in the state with 802 awards, and First Baptist Church of Jackson was 24th in the SBC and third in the state with 765.

Among associations, the Hinds Madison Association ranked 15th in the SBC and first in Mississippi for total study course awards earned in 1988-89 with 5,199.

Second- and third-ranked associations in the state, respectively, were Lee with 2,358 awards, and Lebanon, with 2,186 awards.

Mississippi also led larger state conventions with 150,000-600,000 resident members with 43,984 awards. Missouri was second in that category with 39,755 awards.

## Student thrust begun in Taiwan

TAICHUNG, Taiwan — Southern Baptist missionaries in Taiwan, have developed a new student evangelism thrust aimed at Taiwan young people studying in the United States and their families in Taiwan.

The project involves sharing the gospel with students and helping them

while they are preparing to study in the United States. Later they are linked with Baptist Student Unions on U.S. campuses and Southern Baptist churches nearby. Follow-up ministry to their families in Taiwan is planned while they are away.

# capsules

## Interested persons may aid California

Paul Harrell, Mississippi Baptist Brotherhood director, reports that because of the long-standing partnership which Mississippi Baptists have had with those in California, a number of Mississippians are asking how they can provide immediate financial support after the earthquake in California.

Harrell said interested persons may send help to the Mississippi Baptist Convention Board designated for California Disaster Response. These funds will be forwarded to the Baptist General Convention of California.

Bill Hogue, executive director of California Baptists, said that a number of Baptist churches have been damaged and that many had inadequate insurance coverage.

## McGregor to speak: "M" night

Simpson Association's "M" Night took place Nov. 27 with Kermit McGregor, pastor of First Church, Mendenhall, as speaker.

A 60 member choir directed by Paul Padgett, minister of music at First Church, Magee, provided special music. Pete Bates, minister of music at Holly Grove Church, and Josh Wright, pastor's son at Oak Grove Church, were soloists.

First Church, Mendenhall, won the attendance banner with 79 present, followed by Calvary of Braxton with 55, and Antioch with 48. Holly Grove won the efficiency banner with 96 percent of the Discipleship Training enrollment present. First, Mendenhall, had 90 percent and Eastside had 85 percent.

Mrs. Pat Calder is associational Discipleship Training director and Glen Schiling is director of missions.

## Carey SGA honors Noonkester

The Student Government Association of William Carey College honored retired President J. Ralph Noonkester and Professor of Religion Dorman Laird in a special chapel service of Thanksgiving. Noonkester, who retired in June, was honored for his long years of service to the college. Laird was selected by a vote of the student body as the professor who best represents the mission of the college by his scholarly contributions and his concern for the students. Student body president Glen Matthews, said that Noonkester encouraged students to persevere and reach their goals.

## 1st, Lyman, to have live drama

The youth of First Church, Lyman, will have a live drama depicting the birth of Jesus. The program will take place on Dec. 8-9, 15-16, and 22-23. Each walk-through takes about 20 minutes. It begins at 7 p.m. and the last show will begin at 9:30.

The program includes a 1,000 foot walk through the woods, more than 5,000 Christmas lights, music and narration telling the story, live actors and live animals. Admission is \$1; the program was created and directed by Alan Stevens and Hurshel Sullivan.

## Med meet to be in Hattiesburg

The South Mississippi meeting of the Baptist Medical-Dental Fellowship will be held at Temple Church, Hattiesburg, Jan. 20 at noon.

The luncheon will feature John Tarpley, a missionary surgeon in Ogbomoso, Nigeria.

For further information or to purchase tickets, contact the Brotherhood Department at the Baptist Building in Jackson at 968-3800, or phone John McGraw in Laurel at 428-4911.

## Hayes transferred to rehabilitation

SALISBURY, Md. (BP) — Retired Southern Baptist missionary nurse Everley Hayes was moved into the Deer's Head Center for rehabilitation in Salisbury, Md., Nov. 27 after regaining consciousness following a fall in October.

Hayes, 73, lay in a coma for about three weeks at Peninsula General Hospital Medical Center after falling down the choir loft stairs at Allen Memorial Baptist Church in Salisbury following a worship service Oct. 22.

Now Hayes is able to talk and smile, said her sister, Eunice Ruark. Doctors believe she is a good candidate for rehabilitation, Ruark added.

Hayes is known for working in China with her famous missionary colleague, physician Bill Wallace. She identified his body and helped bury it after he died in a Chinese communist prison in 1951. She later was confined by the communists for eight months before leaving China. She went on to work for 30 years as a nurse in Indonesia and retired in 1983.

## Court upholds judgment

ST. PAUL, Minn. (EP) — The Minnesota Court of Appeals has upheld a lower court finding that a Marshall, Minnesota man was in violation of the state Human Rights Act when he acted on his religious convictions and refused to rent a house to an unmarried couple.

## Czech Christians

(Continued from page 3) rocked Prague, but many were involved, Pospisil said.

"I was there every day, and my four children and my wife were there also," he said.

About 4,000 Baptists are members of 30 congregations in the country, but Sunday attendance averages about 10,000.

In mid-November leaders of the Baptist union sent a letter to Czech government leaders expressing "deep regret" over the brutal beating of demonstrators in Prague Nov. 17. "We are convinced that this harsh use of force against peaceful citizens, perhaps holding other opinions, is an abuse of human dignity and an attack on freedom of conscience and an attack on freedom of speech," the letter stated.

Later 33 members of Second Baptist Church in Prague sent a letter to the world community of Baptists asking intervention in such violence and requesting prayer support, European Baptist Press Service reported.

Mike Creswell is a missionary journalist for the FMB.

## Alcohol labels need to be much larger

NASHVILLE (BP) — Warning labels on beer and liquor containers will save lives, but they must be larger and more conspicuous, advocates of a healthier America said during a Nov. 14 news conference in Nashville.

The Alcoholic Beverage Labeling Act of 1988, which went into effect Nov. 18, requires that all alcoholic beverage containers sold in the United States carry warning labels.

The required message states: "Government Warning: (1) According to the surgeon general, women should not drink alcoholic beverages during pregnancy because of the risk of birth defects. (2) Consumption of alcoholic beverages impairs your ability to drive a car or operate machinery and may cause health problems."

"Pro-health advocates have won a hard-fought 20-year battle against the alcoholic beverage industry," said Robert M. Parham, associate director of the Southern Baptist Christian Life Commission in Nashville. "A coalition of diverse groups... has worked for years to secure health and safety warning labels on alcoholic beverage containers."

"Unfortunately, the Bureau of Alcohol, Tobacco and Firearms has issued regulations which do not ensure that the warnings be located in a conspicuous and prominent place on each container of alcoholic beverage," he said, quoting the new law.

Holding a beer bottle on its side and examining the fine-print label under a magnifying glass, Parham added: "Now, we must battle to get warning labels that are readable without using a magnifying glass. Everyone should be able to see readily and to read easily the warnings. The alcohol industry and the Bureau of Alcohol, Tobacco and Firearms ought to stop playing hide-and seek with a life-and-death matter. They ought to stop playing games with pregnant women and their unborn children. They ought to support legible labels."

## Mrs. J. A. McCain, pastor's wife, dies

Funeral services were held, Nov. 10, for Mrs. Ramona C. McCain, 60, of Florence, from Shivers Baptist Church, Shivers. Dennis Allen and Victor Johnson officiated.

Mrs. McCain died on Nov. 8, at the University Medical Center, Jackson. She was the wife of J. A. McCain, pastor of Shivers Church, Simpson County.

A native of Millry, Ala., Mrs. McCain had been a resident of Mississippi since 1947. At the time of her death, she was a member of Shivers Baptist Church and school teacher at Mendenhall High School. She taught in the Simpson County School District for 23 years.

Mrs. McCain was also active in the Baptist churches which her husband has served as pastor. She was Sunday School teacher, as well as having served in leadership positions for GAs and WMU.

Besides her husband, she is survived by her mother, Mrs. Tommie Simpson, Millry, Ala.; son, Michael McCain of McEwen, Tenn.; daughters, Patricia McCain, Nashville, Tenn.; Linda Taylor, College Station, Tex.; one brother; two sisters; and four grandchildren.

The family requests that memorials be made to the Kidney Foundation of Mississippi, P.O. Box 55802, Jackson, Miss. 39216.



# ACTS and cable systems will air highlights of convention sessions

Highlights of the 154th session of the Mississippi Baptist Convention will be shown on a number of ACTS and other church television cable systems throughout the state in December.

The highlights will include portions of major messages, plus a number of the musical presentations.

"Looking Unto Jesus..." was the theme of the convention and the title of the 58-minute "Highlights" video. The Department of Broadcast Services, Mississippi Baptist Convention Board, produced the video in cooperation with First Baptist Church, Jackson, and Anderson Productions from many hours of videotaping of the convention.

Videotapes of the Bible Treasures and convention sermons will be available from the Department of Broadcast Services on 1/2-inch VHS for loan by the middle of December, as well as the convention highlight videotape.

"Also, if other churches in the state have access to a cable channel, the Broadcast Services Department will be glad to lend them the 3/4-inch videotape for broadcast," says Farrell Blankenship, director of the department.

Those churches and cable stations scheduled to run the highlight tape of the Mississippi Baptist Convention

are as follows:

City	Date	Time	Cable Channel
First BC	Dec. 10	Noon	Walco/Bruce-Channel 2
Bruce	Dec. 13	6:00 p.m.	WO7BN Low Power TV-Ch. 7
Delta ACTS Board	Dec. 7	6:30 p.m.	Warner Cable
Cleveland	Dec. 11	6:30 p.m.	Channel 10
First BC	Dec. 5	8:00 p.m.	Warner Cable
Yazoo City	Dec. 8	9:00 p.m.	Channel 10
Lebanon ACTS Board	Dec. 11	6:30 p.m.	Pine Belt Cable
Hattiesburg			Channel 6
ACTS of Jackson	Dec. 11	6:30 p.m.	Capitol Cablevision
Jackson			Channel 14
ACTS of Laurel	**Date/Time Pending		Comcast Cable
Laurel			Channel 18
ACTS of Lauderdale	Dec. 11	6:30 p.m.	Comcast Cable
Meridian			Channel 31
First BC	**Date/Time Pending		Heritage Cable Vision
New Albany			Channel 23
ACTS of Rankin	Dec. 17	5:30 p.m.	Rankin County Cable
Brandon, Pearl			Channel 35
ACTS of Monticello	Dec. 11	7:30 p.m.	Vista Comm. Inc.
Monticello			Channel 23

\*\*Contact your local ACTS manager for date and time in your area.

## Nigerian churches rebound from adversity, violence

By Donald Martin

KADUNA, Nigeria (BP) — In the face of political, economic, and religious adversity, Baptist churches in northern Nigeria not only have grown but have prospered.

"At the heart of this tremendous growth is the Baptist pastors' school in Kaduna," said Dewey Merritt, a former Southern Baptist missionary to Nigeria. More than 100 Nigerian Baptist churches trace their beginnings to Baptist pastor's school and Bible college.

Merritt, a Mississippian, now associate director for the Southern Baptist Foreign Mission Board's volunteer department, worked in Nigeria for more than 20 years — 15 teaching at the pastor school.

The pastoral leadership developed at the school has helped establish a strong Christian community in an area dominated by Islam, Merritt said.

Muslims make up almost half of Nigeria's population, and the majority of them live in the north.

The Christian leadership was tested in 1987 when militant Muslim elements in northern Nigeria rioted, leaving more than 20 people dead and 152 church buildings burned.

Rioters burned eight church buildings and three pastoriums in the Zaria area, one church building in Funtua and five church buildings in Kaduna. The rioting also left a number of pastors homeless and the homes and businesses of other Christians severely damaged.

However, during the week-long upheaval, three mosques in the region also were burned.

"During the time of the all the burning, Christians were meeting to kneel, pray and not fight back," said Southern Baptist missionary Payton

Myers, a native of Hazlehurst, Miss., and an evangelist and teacher at the Baptist pastor's school.

"This was a moral victory for Christians," Myers said. "Muslims I have talked with were very sympathetic with the Christians about this."

Repairs on most of the damaged buildings are near completion, Myers said. Only one church in Kaduna is behind schedule in its rebuilding efforts.

In the meantime, church members have used some of the charred materials from burned churches to build temporary buildings. Churches in Zaria and Kaduna did not even miss a Sunday worship service. Days after the riots, members in both cities gathered at the remains of their churches, picked through the debris for something to sit on and began praying.

One Muslim woman who saw the local Christians kneel and pray during the rioting was so taken aback by the unusual response to the violence that she began talking to local Christians.

"She saw how the Christians were reacting. She was surprised that they would not fight back. She decided to investigate what caused this and later became a Christian," Myers said.

Nigerian Christians believe their mostly peaceful response to the violence has helped ease tensions and avoid further problems. Muslim extremist groups, who were pressuring President Ibrahim Babangida to declare Nigeria a Muslim state, might have won a stronger voice if Christians had struck back in revenge, Merritt said.

But soon after the riots, Babangida, a Muslim, announced Nigeria would

have no state religion and would "provide an umbrella under which all religions can thrive."

The Nigerian government has provided more than \$3 million for rebuilding churches. Babangida said the money was provided because the riots were not part of a religious crisis but an attack on the Nigerian government itself.

Babangida's conciliatory tone may not have existed if the northern Christian leaders had reacted differently, Merritt said.

Myers, like Merritt, gives much of the credit for strong Christian leadership in the area to the 37-year-old Baptist pastor's school.

Simon Tambaya is an example of the school's success. Tambaya, a Christian and farmer in the northern area, came to Kaduna looking for work.

He became a gardener for missionary Don Frazier but soon felt the call to preach.

Tambaya began studying at the Baptist pastor's school in 1982 and graduated at the top of his class in 1986. Since then, he has helped develop Yan Goro Baptist Church from a small struggling congregation of less than 30 people into a healthy church that must hold two morning services each Sunday.

The church plans to move out of its mud-brick building into a larger concrete building. It also has sponsored two mission churches and sent members to help with the new growth.

"Most students of the school over the years have gone back to their people," Myers said. "One man said of all the people in the north, his people needed his ministry most because he is one who understands them."

## Churches adopt expanded annuity

The following churches have adopted the expanded Annuity Plan since those reported in the Nov. 9 issue of the Baptist Record: Clarke: Pine Hill; Greene: FBC

McLain; Gulf Coast: FBC Gulfport; Humphreys: Eastside; Mississippi: New Salem; Smith: New Sardis; Union County: Martin; and Yazoo: Ogden.

## Planned Christmas display at Domino's draws lawsuit

ANN ARBOR, Mich. (EP) — A Christian Christmas Celebration Light Display planned at the headquarters of the Domino's Pizza Corporation has drawn a lawsuit from community leaders in Ann Arbor Township. They claim the display is a public nuisance and violates the doctrine of separation of church and state.

The Township's Board of Trustees is seeking a court order barring the display at Domino's Farms. Township leaders argue that the traffic attracted by a large light display will clog roads, inconvenience area homeowners, and possibly require township officials to close off public streets — an action the complaint says would violate church-state separation by requiring "government to participate in a religious display."

Domino's founder Thomas S. Monaghan is ready to fight for his right to erect a Christian Christmas display on his private property. "I'm not going to back away from this," he told EP News. "It could go all the way to the Supreme Court."

The controversial display began some years ago on a much smaller scale as holiday decorations at Domino's Farms, primarily for the enjoyment of the employees of the world's largest pizza delivery company.

In 1987 the display has grown to include 270,000 lights, in a spectacle that attracted 150,000 vehicles carrying about 400,000 people. The "Blessed Christmas" display was canceled for 1988 when Domino's agreed to work with community leaders to solve traffic problems.

Meetings were held with neighbors and township officials to discuss solutions to the traffic problems, including an overflow system to divert traffic through less populated areas, a shut-down system to turn the display off if traffic gets too heavy, window stickers for residents to use for priority treatment on their cars, and a communications trailer to coordinate the off-duty law enforcement officials hired by Domino's for security.

## Lutheran church calls lesbians

CHICAGO, Ill. (EP) — St. Francis Lutheran Church, an Evangelical Lutheran Church in America congregation in San Francisco, has announced that it is calling a lesbian couple as pastors. The action was described as "a matter of serious concern" by Joseph M. Wagner, executive director of the ELCA Division for Ministry.

Wagner said the congregation "has departed from the established calling process for candidates and pastors in the ELCA." He added, "This is not a matter of justice, as claimed by some. Ordination is carried out by this church in keeping with our biblical understanding and doctrinal teachings, and in accord with established policies. Practicing homosexual persons are precluded from ordination by the standards of this church."

Preparations for the 1989 display were well underway when Domino's received word that Ann Arbor Township had passed a Special Events Ordinance requiring the company to apply for a permit. When Domino's applied for the permit under protest, the application was denied. An undeterred Monaghan told employees, "Quite frankly we don't feel it is within their rights to stop it and we are proceeding forward."

## Owen Cooper foundation organized

In a joint statement, Mrs. Owen Cooper and Gene Triggs, chairman of the Agricultural Missions Foundation board of directors announced the establishment of the "Owen Cooper Foundation."

The purpose of the foundation is to provide an endowment for the support of agricultural missions.

In making the announcement, Mrs. Cooper said, "Owen's number one concern was trying to find ways to help needy and hungry people and to reach them with the message of salvation." She went on to say, "I believe that a Foundation, bearing his name, and dedicated completely for this purpose would be a way to extend his life-long efforts to help people help themselves — and for this I am grateful."

Agricultural Missions Foundation, Limited, was organized by Owen Cooper in 1970, with himself, Jerry Clower, and Gene Triggs named as incorporators, for the purpose of supporting the agricultural work of missionaries of the Foreign Mission Board.

In nearly 20 years numerous projects have been supported. Although there are no legal or official ties with the Foreign Mission Board, a close working relationship is maintained.

Anyone wishing to make a contribution may do so by making this check payable to the Owen Cooper Foundation and sending it to P. O. Box 388, Yazoo City, MS 39194.

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Thursday, December 7, 1989

# Evangelism report

Helping To Bring Mississippi  
And The World To Jesus

	Churches Reporting	Gospel Presentations	Number of Conversions
Adams			
Alcorn			
Attala			
Benton			
Bolivar			
Calhoun			
Carroll			
Chickasaw			
Choctaw			
Clarke			
Clay			
Copiah			
Covington			
Franklin	12	10	3
George			
Greene			
Grenada			
Gulfcoast			
Hinds-Madison	2	16	7
Holmes			
Humphreys			
Itawamba			
Jackson	36		9
Jasper			
Jeff Davis			
Jones			
Kemper			
Lafayette			
Lamar			
Lauderdale			
Lawrence			
Leake			
Lebanon	3	44	3
Lee			
Leflore			
Lincoln			
Lowndes			
Marion			
Marshall			
Mississippi			
Monroe			
Montgomery			
Neshoba			
New Choctaw			
Newton			
North Delta			
Northwest			
Noxubee			
Oktibbeha			
Panola			
Pearl River			
Perry			
Pike			
Pontotoc			
Prentiss			
Rankin			
Scott			
Sharkey-Issaquena			
Simpson	2	17	2
Smith			
Sunflower			
Tallahatchie			
Tippah			
Tishomingo			
Union			
Union Co.			
Walshall			
Warren			
Washington			
Wayne			
Webster			
Winston			
Yalobusha	7	36	4
Yazoo			

## Hospital features "Medichoir"

BANGALORE, India — About 30 doctors, nurses and other staff at Baptist Hospital in Bangalore, India, have weathered a painful period of management change by giving choral concerts. The "Medichoir" has performed 10 mini-concerts this year. Southern Baptist missionaries Rebekah Naylor (a doctor and hospital administrator) and J. O. Terry helped the group record a 60-minute tape entitled "Sing Hallelujah" in a professional studio.

The choir began in 1987 when Southern Baptist musicians Joe Ann Shelton and Loeeen Bushman organized them to perform a cantata to sellout crowds in City Auditorium.

Baptist Hospital has undergone changes as management has been shifted to Christian Medical College. The shift was made to ensure the hospital will stay open as a Christian ministry in the Hindu nation.



Young people at Fukuoka Shinsei Church in Fukuoka, Japan, participated in a meal on Sunday evening just before a youth rally. In evidence are the low tables with the participants sitting on the floor.

## Japan Baptists celebrate

TOKYO, Japan — Japanese Baptists celebrated 100 years of mission work as an overflow crowd of more than 1,400 people gathered in the 1,000-seat auditorium at Seinan University in Fukuoka for the Centennial Celebration. The first Baptist missionaries — Jack and Sophia Brunson and J. W. and Dru McCollum — arrived Nov. 5, 1889. In 1891 Southern Baptists entered into a comity agreement with the American Baptist Missionary Union which restricted Southern Baptist mission work in Kyushu. In 1918 the Southern Baptist Foreign Mission Board freed its missionaries from that agreement and began working in all of Japan. Baptists in Japan now count 297 churches and 30,000 members. They have a goal of 500 churches and 50,000 members by the year 2000.

## AIDS crisis demands that churches educate, equip, reach out with love

By Linda Lawson

NASHVILLE (BP) — The growing AIDS crisis in the United States presents a challenge to Southern Baptist churches to provide information, equip people for ministry and reach out to hurting people with God's love, according to participants in a two-hour teleconference, "AIDS: Crisis for Church and Family," broadcast live Oct. 8 on the Baptist Telecommunication Network.

More than 100,000 people in the United States have been diagnosed with AIDS, and more than 50,000 have died, participants said. Also, more than one million Americans are infected with the HIV virus and are at risk for contracting AIDS. There is no medical evidence that people get AIDS from casual contact. AIDS is transmitted almost exclusively through intravenous drug use, through homosexual or heterosexual intercourse with an infected partner or through a transfusion of contaminated blood.

Despite these facts and an increasing level of awareness about AIDS, "there is still a lot of fear about AIDS and a lot of misinformation," said Fred Loper, medical consultant for the Home Mission Board.

Rick Goodgame, a Southern Baptist medical missionary who most recently served in Uganda, said tests were done in that country where people with AIDS were living in homes with 25-30 family members, and only the person with AIDS and that person's sexual partner were infected. "There is good evidence even in situations of poor sanitation and close contact that

the AIDS virus is a hard virus to catch," he said.

Education and preparation are needed in developing church policies for preschool care before problems or fears arise, said Mary Holyfield, a member of the Baptist Nursing Fellowship from Jackson, Miss.

"If churches have policies for handling babies so there is no transmission of diarrheal disease or hepatitis A or even respiratory disease, then there is no possibility of the transmission of AIDS," said Goodgame.

"All of these other diseases are easily transmitted. If there are barriers to those diseases, then AIDS can't be transmitted."

Morlee Maynard, program and research coordinator in the Sunday School Board's family ministry department, said to prevent the spread of any infectious disease, preschool workers should wash their hands and children's toys with a mixture of one part bleach and 10 parts water. Also, some workers recommend the use of plastic gloves to avoid passing infections from worker to child or vice versa.

In another area, participants agreed teenagers are the age group at highest risk to become involved in activities that could lead to AIDS and that counseling condom use for so-called safe sex is inadequate.

"It seems to me that recommending safe sex — which basically means recommending condom use among teenagers — is filled with great danger," said Richard Ross, youth ministry consultant in the Sunday

## Mississippians in Japan

In the pulpit of Fukuoka Shinsei Church in Fukuoka, Japan, are, left to right, Roy D. Raddin, director of missions for Washington Association; Hiroshi Takeda, pastor of the church; and Kiely Young, pastor of First Church, Greenville. Young and Raddin were in the second wave of Mississippians to visit Japan to help Baptists there observe the 100th anniversary of Baptist work in that country.



## Teachers needed for China posts

RICHMOND, Va. — Cooperative Services International, the Southern Baptist aid organization, is looking for 86 long-term and 50 short-term workers to fill needs in China for 1990.

Most of the positions call for teaching English as a second language.

"Working in China offers great opportunity for lifestyle witness," said James Hampton, assistant vice president of Cooperative Services International.

The long-term teachers are needed for one- or two-year assignments at Chinese colleges and universities. Applicants should have teaching experience, preferably at the college level. They should either have experience in teaching English as a second language or certification in the field.

To be accepted into the long-term program, applicants must complete a short information form, pass screening, complete an application packet, and receive an invitation to a group meeting involving other applicants in late March. Application packets must be completed by Feb. 8.

Applicants will work individually with Cooperative Services International to arrange funding for their period of service. Teachers in China usually live on campus in small furnished apartments and eat meals with other teachers and staff in the school dining hall.

Short-termers will go to China for five weeks next July and August after a four-day orientation in the United States. Working in teams, they will instruct Chinese teachers of English in such things as grammar, phonetics, diction, and American culture and idioms.

During orientation, teachers in the five-week program will participate in a 16-hour literacy workshop to certify them in teaching English as a second language.

CSI officials prefer that applicants for the short-term program have the equivalent of a bachelor's degree in education. These applicants also must be able to pay their own expenses.

Besides teachers, CSI also is looking for a printer with knowledge of printing Bibles to work at least six months with the Amity Press in Nanjing, China, which publishes Bibles, and four scholarship students to study Chinese in the nation for at least a year.

Persons interested in the long-term program should write CSI 90, P. O. Box 6841, Richmond, VA. 23230, or call Glenn Prescott at (804) 353-0151. Those interested in the short-term program should write Bill Peacock at the same address or call him at the same phone number.

## "O Come All Ye Faithful"

(Continued from page 2)  
of the adoration of Bethlehem's Babe. Unlike the Latin text, the English version, made by Frederick Oakley in 1841 for his congregation at Margaret Street Chapel, London, has irregular lines and no rhyme.

The music is simple, unsophisticated, and sings easily. For more than 200 years — in Latin, English, and in many other languages — the words and music written by a transplanted Englishman have become our most frequently sung song of the Christmas season.

William J. Reynolds is professor of church music at Southwestern Seminary.

School Board's church administration department. "About all it would take for a teenager to cross over that line (into promiscuity) would be a new belief that church leaders and even parents have given up on them . . . God has the only plan for safe sex, and that is sex within marriage. This may be a time churches can say this better to a society more ready to hear it."

Youth already involved in sexually promiscuous activities should be helped through Christian counseling, said Ross.

A preventive approach through education with pre-teens and teenagers about the issue of sexuality was advocated by Larry Braidfoot, general counsel for the Christian Life Commission.

Churches that minister to people with AIDS may be charged with being "soft on sin," warned Roy Edgemon, director of the SSB discipleship training department. "However, we must do what Jesus would do, and certainly he would reach out and touch people with his love."

A videotape of the teleconference may be purchased for \$49.95 by calling the Sunday School Board's toll-free order number, 1-800-458-BSSB.

A book, "AIDS: A Christian Response" by William M. Tillman Jr., will be released in April 1990 by the Sunday School Board's discipleship training and family ministry departments.

Linda Lawson writes for the Sunday School Board.





## Faces and places

by Anne Washburn McWilliams



### "Just call me Ruth"

The warmth of her embrace — a tight hug and a kiss on each cheek — I shall never forget. Or the beauty of her smile, which reminded me of the Mona Lisa. "We are friends in Christ," she told me, and I knew what she said, even before the interpreter repeated it.

"A Baptist woman. I hope I can meet one somewhere in the Soviet Union." I'd been saying that for a week and a half. Now, at last, here she was, in the tiny kitchen adjoining the sanctuary of the Leningrad Baptist Church. Over her blue-flowered short-sleeved dress she wore a rust-colored apron, and around her head she had tied a babushka.

Two pots of soup were simmering on the huge black wood-burning stove behind her. She opened the lid of one to show me, and released a heady aroma. It was my favorite of the soups I'd eaten in her country, potato, with beef, carrots, and cabbage bits.

"Your name?" I asked. Her reply: "Just call me Ruth." As Ruth supplied food for Naomi, she prepares food for church staff, visiting evangelists, or others who meet at this church for Bible study during the week.

Her cooking at the church, she said, is volunteer work, and not for pay. She does it three days a week, seven hours per day. In the church kitchen, there is also a small electric stove — and Ruth has an electric one at her apartment, she said. However, the wood-burning stove helps to warm the kitchen. Too, she has room on it to cook bigger amounts of food. Sometimes she uses both simultaneously.

Ruth has been a member of Leningrad Baptist Church for 13 years. "Before I became a Christian, I was experimenting with black magic," she recalled.

"My grandmother's pastor prayed for me, and the people of this church

prayed for me to come to Christ, and God heard their prayers." Born in Leningrad, she was married and divorced before she found a new life in Christ.

"How far do live from the church?" I asked.

"Forty minutes away," she said. She travels the distance by bus or subway, and that's the time she uses most for witnessing — to those she meets on public transportation. Though her church has no organization of Woman's Missionary Union, she said that in this way she finds opportunities to be a missionary.

"Come! The taxi is waiting!" I heard the call from my friends outside. How I longed to stay and ask Ruth more questions. The time was too short. I don't know if she had held another job and is now retired, but that was my guess. If so, I'd heard at Tass News Agency that pensioners get

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Ruth cooks for Leningrad Baptists.

70 rubles a month or less. Yet she is giving of her time and herself — for love.

"I am a Baptist woman," I told her. "I, and the Baptist women where I live, love you and pray for you."

In reply she said, "And we love you. We pray for you. Please pray for my

son. He is a mechanic, and he is not a Christian."

As she hugged me tight, I tasted tears. "What is your favorite hymn?" I asked.

Her hazel eyes lighted with a smile as she answered. "My House is Heaven."

# Uganda leader stops order to expel Hesch

By Craig Bird

KAMPALA, Uganda (BP) — Ugandan President Yoweri Museveni, responding to requests from the U.S. Embassy in Uganda, has rescinded the expulsion order issued to Southern Baptist missionary Roger Hesch Nov. 7.

"We have received nothing in writing, but the American Embassy has been assured verbally that the president agreed to suspend the order until it is 'looked at some more,'" said Paul Eaton Nov. 15. Eaton is chairman of the Southern Baptist mission organization in Uganda.

Hesch, of Little Falls, Minn., was arrested Nov. 1, the day after he drove onto a military base at night. He had given a Baptist soldier a ride back to his barracks after the showing of an evangelistic film at a center for the handicapped in Masaka. He was held without formal charges before being released Nov. 7 and ordered to leave

Uganda within a week. In issuing the order, a Ugandan official said Hesch's unauthorized entry of a military installation was irresponsible.

Informal contacts over the Nov. 11-12 weekend between American officials and their counterparts in the Ugandan Ministry of Foreign Affairs led to Museveni's decision to reconsider the expulsion order, Eaton was told.

This does not mean Hesch's work permit has been reinstated but only that he can legally remain in the country. However, Hesch, his wife, Meg, and their two children left Nov. 14 for Nairobi, Kenya, since they had been given only seven days to depart when the expulsion notice was issued by the Ugandan immigration office Nov. 7.

Three separate routes of appeal are being followed. The U.S. Embassy has appealed to the Ugandan Ministry of Foreign Affairs. The mission

organization's lawyer, Peter Mulira, has approached the prime minister's office. The mission also is communicating with the inspector general of the government.

Although Mulira and others are guardedly optimistic about a permanent reversal of the expulsion order, Hesch admitted to "being skeptical, mainly because I don't think anyone high enough in government holds me — or the Baptist mission — in high enough esteem to overturn the decision." Still, the Hesch family is anxious to return to their work and hope they will be allowed to do so.

"This is just a combination of events that normally would not have made any difference to anyone," he explained in an interview in Nairobi. "A lot of times I was at the wrong place at the wrong time. I have visited and even preached at several army barracks in the past two years; so I didn't think anything about it when a soldier whom I believe to be a fine Christian asked me to give him a ride to his barracks the night of Oct. 31."

Hesch believes the action is directed at the Baptist soldier, Joshua Lee Mwaka, since he was arrested at the same time as Hesch. "When I tried to explain that I had not sneaked onto an army base but had driven through the gate with Joshua, I was told that Joshua was a spy who had been giving information to the rebels (opposing the Ugandan government)."

Hesch said he has no reason to believe Mwaka is "anything but a dedicated Christian," an opinion shared by "every Ugandan who knows him that I talked to. Members of our church in Entebbe are praying for him. They don't understand what has happened."

"This (incident) was a major cultural faux pas where I just didn't understand the proper behavior," Hesch said. "Every Ugandan I talked to — both those that visited me in the jail and those who came to our home later to celebrate my release — asked if I had not been frightened and said they would never, never go onto an army base after dark."

"I have lived in Uganda when it has

been safe (since March 1987), but these people remember what it was like in years past before President Museveni started restoring order to the country. I just assumed since the gate was opened when Joshua identified himself and I passed within five feet of the guards both entering and leaving the barracks that everything was OK."

Hesch clarified the details of his arrest. He said he returned to a hotel in Masaka Oct. 31, not to his home in Entebbe, after taking Mwaka to the army base. He was at the rehabilitation center for the handicapped the next morning. Soldiers from the barracks arrived and told him he needed to come and identify himself.

Hesch was questioned at the barracks from 9 a.m. to 3 p.m. He was asked to drive with Mwaka and two soldiers to Kampala so he could be identified there. He arrived in Kampala around 5 p.m. but was told to wait outside while Mwaka was taken inside Basima House, the headquarters for army intelligence. Two hours later Hesch was told to drive his vehicle inside the gates, where he was placed under arrest.

A Baptist pastor who also had ridden to Kampala with Hesch went to Entebbe to tell Mrs. Hesch what had happened. She had been frantically trying to locate her husband.

Meanwhile, Southern Baptist missionaries Wayne and Bertie Paul had gone to the Central Police Station in Kampala and the U.S. Embassy but were unable to find Hesch or anyone who knew anything about him. After the pastor who had seen Hesch taken inside Basima House told Mrs. Hesch where he was, officials there also denied knowledge of him — even though he had been transferred to the Central Police Station and locked up at that point.

Embassy and mission officials spent most of Nov. 2 fruitlessly trying to find Hesch. At 5 p.m. a representative of the International Red Cross, who had talked to Hesch that day during the organization's weekly visit to check on political prisoners, called Mrs. Hesch.

"By the time we got to CPS (Central Police Station) it was after visiting hours and we were not allowed to go in," she said. "But fortunately we were able to look through a basement window and see that he was OK physically, and even though we couldn't talk, we got to wave to each other and he was given the water and malaria medicine we had brought."

The next five days were an emotional roller coaster for the Hesch family as officials repeatedly said Hesch's release was imminent. Mrs. Hesch visited him three times each day and their children, Sara, 8, and Joel, 6, came once.

One prison officer finally asked who Hesch was because of the stream of visitors, who included many Ugandan Baptists as well as missionaries, diplomats and Red Cross personnel. "I had seven to 10 people to see me every visiting time and that Sunday night there were 25 people outside," he added.

Hesch soon learned that many of the prisoners, all non-Ugandans, had been there for six months to a year.

"They told me they had been praying that God would send them a preacher and that I was the answer to their prayer. So I told them they could quit praying," he said. He was allowed to preach, teach and lead services, "usually at least two a day."

"We talked about a lot of things, discussed a lot of Scriptures, but the first one we studied was John 8, which says that Jesus will make you free indeed. I tried to give them a balance between hope for the future and the need for repentance from sin."

After Hesch's release Nov. 7 the emotional ups and downs continued.

"Everyone came by our house to praise the Lord I had been released. Then when one group left we'd have to go back to packing since we just had a week to leave the country. So we would go from joy to sadness," he said.

The Hesch family will stay in Kenya for about a month, regardless of the outcome of the appeal, to rest after the ordeal and participate in meetings they were already scheduled to attend.

## Devotional

### A child of perfection

By James K. Smith

Have you ever wondered how it would feel to be the parent of the perfect child? Being the father of four, three boys and one girl, the thought has crossed my mind.



Smith

As we approach the date on which we celebrate the birth of Christ, I want us to consider the possibility that Christ was a child of perfection. But, he was not necessarily a perfect child. I feel sure that as a child he made the same careless mistakes, had the same childish accidents, the same periods of daydreaming, and the same lapses of attention that we so often incorrectly punish our children for.

But the child of perfection, who as a 12-year-old, being absent three days from his parents, was found in the temple and answered . . . "Wist ye not that I must be about my Father's business?" (Luke 2:49). This same child grew into the man who not only lived the perfect sinless life but also followed the Perfect Will of the Father — perfectly.

He who was without sin became sin for us and an example for us to follow. He was always about his Father's business because his meat was "to do the will of him that sent me" (John 4:34).

A child of perfection? Yes, and an example to an imperfect world. Let us reflect upon our lives at this special time of the year and consider our lives alongside the perfect will that God has for you and me. We need to draw closer to him that he may conform us to that will.

Smith is pastor, Mt. Gilead, Meridian.



# Names in the news



The congregation of Concord Church, Tippah Association, recently presented the Gerald Mauney Memorial Scholarship to Doug Phillips, pastor of Canaan Church, and a junior at Blue Mountain College. Pictured (left to right) are Bill McCreary, director of missions for the Tippah-Benton Association; James Travis, chairman of the division of Biblical studies at Blue Mountain College; Bill Dowdy, pastor of Concord Church; Doug Phillips; and Harold Fisher, president of Blue Mountain College.



First Church, Shannon, recently licensed Lee Gardner, (left) to the gospel ministry. Gardner is interim pastor of Jones Chapel, Nettleton. Tommy Whaley (right) is pastor.

Charles Boland was recently licensed to the gospel ministry by Terry Road Church, Jackson, where he is working at the present time. He is available for pulpit supply or pastorate, and can be reached at 939-0741. His father, C. L. Boland, was pastor of churches in Rankin County. Henry J. Bennett is pastor.



Kearney Hall, left, and James Sorrels, right, were recently ordained as deacons at First Church, Flowood. G. R. Ricky Gray, pastor.

LOS ANGELES, Calif. (EP) — Mark Farner, the former lead singer of Grand Funk Railroad who is now a Christian musician, says he came to Christ after being devastated by the departure of his second wife, Lesia. "After a few tries at different churches, I found the one that God had set up for my born again experience," he writes in his personal testimony. "The pastor had never laid eyes on me before but his sermon was directed at me and his gun was fully loaded with live rounds. He fired no blanks that day and the pride in my heart fell dead to the ground." Amazingly, his wife accepted Christ that same morning, in a church 50 miles away. The reunited couple now worships together in Harbor Springs, Michigan.

## Staff changes

Ridgecrest Church, Madison, has called Phil S. Walker as pastor, effective Dec. 1.



Walker

Walker was born in Memphis, Tenn. He attended high school in Independence and received degrees from Mississippi College and New Orleans Seminary and his doctorate from Columbia Pacific University. He has held pastoral positions in Smithdale, Leakesville, and Summit.



Byrd

New Hope Church, Mt. Olive, has called F. Malcolm Byrd of Jackson, as pastor, effective July 1. He is a graduate of Mississippi College and is a student at New Orleans Seminary.

Freddie Odom, a Mississippi associate pastor and pastor for the past 11 years, resigned the pastorate of Beacon Church, Hattiesburg, on Aug. 27, to enter evangelism. He is available for revivals, January Bible studies, pulpit supply, or interim supply. Contact him at 805 Maxwell Drive, Hattiesburg, MS 39401, or call 545-7052 (home) or 288-4123 Forrest General Hospital, Hattiesburg).



Odom

Georgetown Church has called Stacy Andrews as music and youth director.

You can straighten a worm, but the crook is in him and only waiting. — Mark Twain

It's sweet to be remembered, but it's often cheaper to be forgotten. — Kin Hubbard

## Land urges protest regarding homosexuality on ABC program

By Louis Moore

NASHVILLE (BP) — The executive director of the Southern Baptist Christian Life Commission has called upon Southern Baptists to join him in protesting to ABC-TV for "breaking one of the few remaining barriers to decency on prime-time television."

Tuesday, Nov. 7, the ABC prime-time show "thirtysomething" portrayed two male homosexuals in bed. CLC Executive Director Richard D. Land wrote ABC Chairman Thomas Murphy and sponsors of the program to express outrage at what he termed the intentional and vivid portrayal of homosexuality in the show.

"Southern Baptists have long been concerned about the declining quality of television programming," he said. "We have also been alarmed by the increasingly sympathetic portrayal of homosexual behavior in various forms of the media."

"I am aware that some critics of homosexuality evidence a hysteria that may be accurately called homophobia. But it would be a serious mistake on your part to dismiss many others who compassionately yet firmly regard homosexuality to be a destructive, non-biblical and tragic lifestyle choice."

"I consider myself and most Southern Baptists to be among those with these compassionate but strong convictions."

"Television should not use its power to model vividly for the families and children of America this debased lifestyle."

"Calls of opposition should be made to ABC at (212) 421-9595 or (212) 456-7777."

Land encouraged Southern Baptists to write Murphy at 77 West 66th St., New York, NY 10023.

## Conference centers accepting summer employee applications

NASHVILLE — Applications are being accepted at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers for the 1990 summer staffs.

Glorieta applicants must be age 17 or older and be available to work from May 27 through Aug. 18, although those who can work until Aug. 24 will be given first preference. Some applicants will be hired to work from June 8 through Sept. 4.

Applicants for the Ridgecrest staff must also be age 17 or older and be available to work from May 27 through Sept. 3. Some staff personnel will be chosen to work for a shorter term or selected to arrive at a later date than May 27.

Available positions at both conference centers include food services, day camp, preschool, recreation, housekeeping, registration, business offices, conference support, and sound

and lighting technicians.

Information about Glorieta employment may be obtained by writing Summer Employment, Glorieta Baptist Conference Center, P. O. Box 8, Glorieta, N.M. 87535-0008 or by calling (505) 757-6161.

Information may be obtained from Ridgecrest by writing to Summer Employment, Ridgecrest Baptist Conference Center, P. O. Box 128, Ridgecrest, N.C. 28770 or by calling (704) 669-8022.

## Extension center schedule for Term III

NEW ORLEANS — The schedule of classes has been announced for Term III of the 1989-90 academic year at the Clinton and Newton, Miss., extension centers of New Orleans Seminary.

All courses accredited for the master of divinity and master of arts in Christian education degree programs are held at Mississippi College, Clinton. Courses for the associate of divinity degree program are held at Clarke College in Newton.

Registration for master's level courses will be at 1 p.m. Monday, Jan. 22, at Mississippi College. Classes will meet on Mondays, Jan. 22 through March 12.

Master's level courses offered during Term III will be "The Christian Doctrine of Revelation" (1-5 p.m.), and "Theology of the New Testament" (6-10 p.m.).

Registration for the associate's level course, "Introduction to Old Testament" (6:30-10 p.m. Mondays), will be at 6 p.m. Monday, Jan. 22.

For more information, contact the Registry Office, New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La., 70126, or call (504) 282-4455.

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## C. W. Thompson, retired pastor, dies at McComb

C. W. Thompson Sr., 86, a resident of McComb, died, Nov. 27, in Southwestern Extended Care Center, McComb.

Funeral services were held Nov. 28 at 11 a.m. in Hartman Funeral Home Chapel, McComb, George Meadows officiating.

Thompson was born Feb. 6, 1903, in Simpson County. He was the son of Archie Thompson and Colie Thompson.

He attended Mississippi College and graduated from Southwestern Baptist Theological Seminary, where he earned his master's degree in theology. He was pastor of numerous churches in Texas, Mississippi, and Alabama. In Mississippi, he served six years as a member of the Mississippi Baptist Convention Board and five years as a member of its executive committee.

Thompson retired from the pastorate in 1968, but continued to conduct Bible studies and revival services. On the 50th anniversary of his ministry in August 1973, his home church, Mount Zion Baptist Church of Mount Olive, honored him with a "Charlie Thompson Day."

Thompson was preceded in death by his wife, Georgie Turner, and four brothers.

He is survived by one son, Charlie Thompson Jr., Florence, Ala.; two grandchildren; and two sisters.

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# Just for the Record



**Pineview Church, Hattiesburg**, held a special mission recognition service on Sunday, Oct. 1: Acteens, GAs, and one RA received special recognition for their age level achievements. The theme was "Climb Every Mountain." Leaders were Fred Dubuisson and David Shurden, RAs; Wanda Dubuisson, Becky Clemts, Acteens, and Marilyn Foles, GAs.

Pictured are, younger GAs, Erica Smith, Jennifer Lawler, Laura Williamson, and Jessica Clemts; older GAs, Karen Ryals, Lorraine Dubuisson, Mandy Bond, and Kholeen Clemts; Acteens, Jacqueline Fontenot, Briget Clemts, Kim Ryals, Rebekah Shurden, Tonya Williamson, Shonda Williamson, Tabitha Clemts, Karen Collins, and Sabrina Morgan.



The only two living former pastors of First Church, Coffeeville, pictured with their wives, are Mr. and Mrs. James P. Fancher of Monticello, Mr. and Mrs. Donnie L. Stewart of Holly Springs. Also, pictured, are Rick Sellers, minister of music, youth, and activities, who has resigned First Church, Coffeeville, to attend Southwestern Seminary; and Truman D. Scarborough, pastor, and their wives. For homecoming activities, Nov. 5, Stewart led the invocation and Fancher was the preacher.

Ora Church, Collins, dedicated its steeple during morning worship services on Nov. 19. The steeple was purchased with funds raised by the WMU which took five years. The dedication prayer was by Paul Mooney, chairman of deacons, and Mrs. Shirley Mooney, WMU director, read scripture. W. Joseph Abel is pastor.



Steve Howell was recently ordained to the gospel ministry by Carriage Hills Church, Southaven. He has been called as pastor of Mt. Zion Church in Northwest Association. Pictured (left to right) are Charles Bagwell, pastor; Howell; and Dennis Howell, secretary of deacons at Carriage Hills Church, and father of Steve Howell.

The youth of Covenant Presbyterian Church in Jackson are holding a live nativity drama on Dec. 20-22 at 7 and 8:30 p.m. Admission is free.



**RAs of Georgetown Church, Georgetown**, held a recognition service, Nov. 12. The theme was "New Beginnings . . . Marching Forward."

Pictured, left to right, first row are Jason Dickerson, Daniel Rials, Joey Beck, Brad Allen, and James Teasley; second row, Barry Beasley, Wesley Perrett, Alan Mitchell, Jeffrie Neal, and Riley Strickland; third row, Claud Perrett, director, and Robert Lowery, assistant.



**Immanuel Church in Natchez** recently honored three of its members for 117 years combined time in Sunday School teaching.

Receiving Worker's Appreciation Certificates, from left are, Mrs. Lilly Yelverton (37 years); Mr. and Mrs. ("Nanny") Ed Carter (40 years each), and Wallace Wesley, Sunday School director, who presented the certificates. W. H. "Dee" DeBolt is pastor.

## Letters to the editor

### Christian singles

Editor:

In reading my article in your paper last week, Nov. 16, I realize the last sentence was ill stated. I need to make it clear that the singles Christian organization is just that — Christian singles. Please help me to clarify this.

The statement should read as follows:

Christian singles of all denominations living in Pearl River County will be welcome to attend the second monthly meeting of the Pearl River County Christian Singles on Dec. 9 at 7 p.m. It will be held at Sue's Round Table on Osburne Road off Martin Luther King Boulevard from Kinsley Road in Picayune.

Ella Mae Downes  
Picayune

### Thompson not Thomas

Editor:

I sent you an article about the honoring of Mr. Cecil Pointer from Athens Baptist Church, Aberdeen, upon his resignation as chairman of deacons. The article was correct except the name of the pastor of the church. He is Julian Thompson. Not Julian Thomas as printed. Will you please correct the error.

Julian C. Thompson  
Hamilton

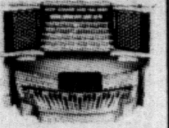
Glad to do that. Our apologies. — Editor

Middle age is when your clothes no longer fit and it's you who need the alterations. — Earl Wilson

If nobody knows the trouble you've seen, you don't live in a small town — Joyce Stahl in "Line o' type," Chicago Tribune

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## Library memorial established at Clarke

Clarke College Library recently purchased a Microfiche reader/printer. The Microfiche will enable the librarian to purchase current journals on microfiche instead of purchasing the printed journal. This will save the library both in cost of expenditures and in shelving space.

The Microfiche purchase has been made possible by donations received as memorials to Mrs. Rosalind Street Allen, former Clarke employee and Newton resident.

During her years at Clarke College, Rosalind Street Allen served as secretary to the president, at that time, W. L. Compere. She and her husband, James H. Street, were active members of First Church, Newton, and of various community organizations.

"The bee can never be an eagle, but it can make honey."

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# A case study in dealing with prejudice

By Randall L. Von Kanel  
Acts 11:2-9, 15-18

Nothing is more damaging to the cause of world missions than prejudice. Prejudice prejudices people to be less than worthy to receive



Von Kanel

a gospel that is intended for the whole world. Prejudice blinds the missionary to the needy neighbor. While our world consists of people of all different races, cultures, classes, and nationalities, we must not be limited in our witness to any select group. In the old "Beginner Department" of Sunday School, I was taught as a child the missions truth that "Red and yellow, black and white, they are precious in his sight. Jesus loves the little children of the world." God calls us to love them whom he loves.

The central Bible truth for this lesson is that "accomplishing our missions task requires that we deal with our prejudices." From Peter's en-

## LIFE AND WORK

counter with Cornelius and the ensuing confrontation with the Jerusalem Judaizers, we are presented with a case study in dealing with the problem of prejudice. Obedience to the call of God to missions will remove any prejudicial barrier erected by man.

### A. The problem of prejudice

Our passage begins with the startling news being received by "the apostles and brethren" that Gentiles had been converted (Acts 11:1-3). Word had reached the Jerusalem church about the Gentile conversions even before Peter had arrived to give his report (v. 2). The phrase, "they that were of the circumcision," refers to Jewish Christians who maintained that one must become a Jew first in order to become a Christian. They believed that in order to become Jew one must be circumcised. Rather than rejoicing over the salvation of the Gentiles, these "Judaizers" maligned Peter for his impropriety in going into a Gentile home. Their prejudice against the Gentiles would have kept

them from any intimate relations that might lead to a witness. We are reminded that prejudice cannot be tolerated if we are to take the gospel to everyone. We are also reminded that "contention" will come from those who have not ceased from their prejudicial attitudes.

### B. The perspective of God

In Acts 11:4-9, the vision of the "great sheet" and its lesson for Peter are replayed before the Jerusalem leaders. The notation, "by order" (v. 4), indicated Peter's careful attention to exactly what happened. He related that, while he was praying, he saw a sheet descending from heaven which contained every kind of living creature, both clean and unclean in regards to Jewish law. In verses 7-9, God clearly called Peter to accept all of the animals as clean. His command, "Arise, Peter; slay and eat," caused Peter to recoil. God rebuked Peter's prejudicial distaste. The lesson from the Lord was that neither should Peter refrain from going into the "common" house of Cornelius. With a call from God to go, even to go into all the world, we must not hide behind any prejudice.

### C. The proof of salvation

The proof that prejudice is wrong is found in the ability of God to save all who come to him in faith. When we "pre-judge" persons as unworthy or unacceptable for the receiving of the good news of Christ, we have in essence denied God's love and power for their salvation. Peter's thorough defense of his Gentile mission to Cornelius' household was consummated with the forcible testimony of their having been saved (vv. 15-18). The witness of the coming of the Holy Spirit was "enough said" to convince the Jewish Christians that God indeed had sent Jesus for all the world.

Salvation is the gift of God to those "who believed on the Lord Jesus Christ" (v. 17). Apart from any works of the law, persons may receive God's gift of eternal life. Peter concluded, "What was I, that I could withstand God?" With such a vision (vv. 4-9) and with such a display of power (vv. 15-16), Peter affirmed the intentions of God to be a God for all peoples.

Yes, "Jesus loves the little children . . . all the children of the world!" Help us, Lord, to love those you love by telling them of your love.

Von Kanel is pastor, First, Hattiesburg.

# Paul issues an urgent call to freedom

By R. Raymond Lloyd  
Galatians 4:12-5:1

Paul's appeal to the Galatians to reject the errors of Judaism and receive the principle of faith as the sole means of salvation had, to this point, been argumentative.



Lloyd

Now the appeal becomes affectionate. He makes an intensely passionate personal plea for their loyalty and fellowship.

The appeal — 12a. "I do beg you to put yourself in my place, my brothers, as I have put myself in yours" (Phillips). He is reminding the Galatians that having once been zealous for the

law, when he became a Christian, he voluntarily gave up all the scrupulous traditions in which he had been brought up. As far as the law was concerned, he became what they were, a Gentile. Now they were being tempted to embrace the legalism he had denounced, Paul gently appeals to them to maintain the same freedom from the law that he knew.

The affection — 12b-20. We can only speculate on some details here. However, it is obvious that the Galatians were very gracious to Paul (12b-16). Vaughn captures the truth in this paraphrase: "My past experience with you en-

## BIBLE BOOK

courages me to appeal to you in this manner, for I have never received anything but kindness from you." The background for this kindness is stated in verses 13-14. When he first preached the gospel among them, he had an infirmity of the flesh. Eye trouble, epilepsy, malaria are the most frequent suggestions regarding this "thorn in the flesh." It must have been repulsive, for the last phrase of verse 14 literally means "you did not spit on me," and apparently he feared rejection. Instead they welcomed him as if he were "an angel of God, even as Christ Jesus." What a tribute to their warm spirit!

Something had happened to change their attitude toward him and his message (vs. 16). Now they look on him as an "enemy," simply because he was honest with them. This is a possible reference to the truth of the gospel which he had shared earlier in the letter, a former unknown letter, or orally. He further speaks the truth in vs. 17 when he identifies the Judaizers as the source of the trouble by simply trying to win the Galatians to their side and drive a wedge between these Galatians and himself.

His affection for them climaxes in verse 19.

No longer is it "O foolish Galatians (3:1), but now "my little children" (only time used by Paul). "Travail" points up the painful anxiety he was experiencing for those who are on the verge of putting themselves under the yoke of legalism. He labored and anguished over them to bring them to Christ. Now he is going through these birth pangs again "until you have become Christians in whom Christ alone lives" (Weiss paraphrase). Do we have this kind of warm-hearted compassion for those who rebel against the gospel of Christ?

The allegory — 4:21-5:1. Paul now returns to his argumentative approach by referring to the sons of Abraham, Ishmael and Isaac. He summarizes the story (vss. 23-24, Cf. Genesis 16:1-18:15; 21:1-21), which he then uses to illustrate the difference between the law and Gospel. Not in any way denying the historical authenticity of these events, he follows a typical rabbinic method of exegesis and allegorizes (deeper spiritual meaning, not obvious at first) the story. Specifically here, the story embodies principles which illustrate the bondage of those under the law and the freedom of the people of faith.

Hagar, the slave woman, mother of Ishmael, represents the covenant made at Sinai. She was a slave and her offspring were born into slavery. The covenant whose basis was the law was the religious system operative in Jerusalem —

Judaism (vs. 24-25). Paul is basically saying that the unconverted Jew was a descendant of Ishmael. Over against this, Sarah (not mentioned by name in the text) stands for the new covenant in Christ Jesus, not of law, but of grace. Isaac was born of the promise of God. So also are all her descendants.

"Jerusalem which is above is free," not under the law like the earthly Jerusalem. This heavenly Jerusalem is the eternal home of believers and the "mother of us all." It is from this source, not the law, that Paul and the Galatian Christians derive their life. "Just as the earthly Jerusalem was the metropolis ("mother-city") of Judaism, the heavenly Jerusalem was the metropolis ("mother-city") of Christianity" (Vaughn — vs. 26-27).

Paul pursues the allegory to its conclusion. As Ishmael persecuted Isaac, so also the descendants of Ishmael (the Jews) persecuted the true descendants of Isaac (the Christians). However, in the end, as Ishmael is cast out, so also will be the legalists, and they have no inheritance in the grace of God (vs. 30). On the other hand "we" (Paul, Galatian believers, and all Christians) belong to a family whose relation to God is that of sons and heirs. Christians are born to be free! (vs. 31). "Christ set us free, to be free men. Stand firm, then, and refuse to be tied to the yoke of slavery again" (5:1 NEB).

Lloyd is pastor, First, Starkville.

# "Life can begin anew," Jesus tells Nicodemus

By Billy R. Williams  
John 3:1-17

In the encounter of Nicodemus with Jesus the need of, and possibility for, all people to experience a divine life change is set forth.



Williams

First, notice the Honest Inquirer (vs. 1-2).

Nicodemus came to Jesus honestly seeking answers, not to trick him. This openness must be present in a person's heart before the new birth can occur. That Nicodemus came to Jesus was surprising in that he was a Pharisee and a member of the Sanhedrin (a ruler of the Jews, vs. 1). The

Pharisees (the Separated Ones) were those Jews who had dedicated themselves to observing every detail of the scribal law. The Sanhedrin, composed of 70 members, was the supreme court of the Jews, having religious jurisdiction over their lives. Whether Nicodemus came at night out of fear or from a desire to have more time with Jesus, he recognized Jesus as a teacher (Rabbi) in whose ministry was a power beyond were human ability (vs. 2).

## UNIFORM

Secondly, notice an Absolute Necessity (vss. 3-6). Jesus used this opportunity to teach Nicodemus concerning the necessity of the new birth. By the phrase "born again" Jesus meant that a person must undergo a radical change which is brought about not by human achievement but through the grace and power of God (vs. 3).

Nicodemus lacked spiritual perception in spite of all of his theological training. His question (vs. 4) seemed to indicate that he thought Jesus spoke of a natural birth. Perhaps Nicodemus did understand and replied in a figurative manner meaning that when a man is grown and set in his ways he cannot be expected to change his nature and start all over again. Jesus' reply to Nicodemus has raised much debate about the meaning of the word "water" (vs. 5). Some commentators feel that "water" is a reference to the natural birth. Others believe that "water" refers to the cleansing work of the word of God. Other commentators believe that "water" is a reference to baptism. If this is the case, it speaks only of the cleansing symbolized by baptism and not to

baptism as an agent of salvation. In essence, what Jesus was saying to Nicodemus was that it was not a matter of man changing himself but rather submitting to the cleansing power of the Holy Spirit. Jesus further stated that just as it is necessary for a person to be born naturally to enter this world, so therefore it is necessary to be born spiritually to enter the heavenly kingdom (vs. 6). For this reason, Nicodemus should not be surprised by the call for the new birth (vss. 7).

Notice thirdly, the Divine Mystery (vs. 8-13). Jesus pointed out that there was mystery in the new birth, but this is also true of the natural phenomenon of the wind. The wind is not easily understood and yet people do not doubt it, for they can see its effects. This is equally true of the new birth (vs. 8). The question Nicodemus posed in verse 9 indicated that he still struggled with the idea that he could or should change. Jesus maintained that his study of the scripture should have led him to understand that God alone can give a man a new heart (vs. 10). Jesus furthermore emphasized that the gospel was no hearsay message but one based on personal experience and testimony (vs. 11). Jesus reminded Nicodemus that there are many natural phenomena which a person might not understand but accepts by faith. If a man will not ac-

cept these natural phenomena by faith, how will he be able to believe in spiritual truths (vs. 12)? Jesus asserted that no mere man has ascended to heaven to reveal these truths but rather one has come from God to disclose them, the Son of Man (Jesus' favorite designation for himself) (vs. 13).

Notice lastly the Ultimate Gift (vs. 14-17). In verses 14-15, Jesus answered John's question as to how a man can be completely changed. The sacrificial death of Jesus is the basis by which the Holy Spirit is enabled to do his recreating work. Jesus used the Old Testament story of the fiery serpents (Numbers 21:49) to illustrate this spiritual truth. As the serpent of brass was raised up for all to behold and be healed, so God will raise up Christ on the cross for all to behold and believing, be saved (vs. 13). Jesus then spoke that beloved verse which sets forth the basis of the Gospel of Salvation — the all encompassing love of God (vs. 16). God in his love gave the greatest of sacrifices — his beloved Son. Those willing to place their trust in Jesus will be delivered from the destructive power of sin into everlasting life. It was for this purpose that Jesus came — not to judge or to condemn — but to bring life (vs. 17).

William is pastor, First, Gautier.



# THE VILLAGE VIEW

The Baptist Children's Village

Paul N. Nunnery, Executive Director

P. O. Box 27,  
Clinton, MS 39060-0027  
(601) 922-2242

ACCREDITED



## Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

Sept. 1, 1989 -  
Sept. 30, 1989

### MEMORIALS

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Men's Fellowship Bible Class,  
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Clarence Reynolds  
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Wilson  
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Ms. Albertine C. Richards  
Mrs. Clastine Younger  
Mr. & Mrs. Jimmy Layer  
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Oct. 31, 1989  
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Mr. & Mrs. Pat Bridges  
Lon Pepper Sunday School,  
FBC Greenville  
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Mrs. Frances R. Lester  
Mr. William H. Alderman  
Mrs. Bertha Matthews  
Mr. & Mrs. H. F. McCarty, Jr.  
Mr. Will H. Alexander  
Mr. & Mrs. William H. Cole  
Ann & Kline Merritt

Brandt Ashley  
Mr. & Mrs. S. M. Dowdle  
Mr. Royce Badon  
Liberty Baptist Church  
Miss Joel Agnes Ballard  
Ms. Frances Carpenter  
Mr. & Mrs. Joe Litton &  
Family  
Ms. Bessie C. Mumford  
Ms. Mary C. Timmons  
Mrs. Ruby Wachter  
The Herbert S. Ballard  
Family  
Mrs. Guy Megginson  
Gary & Ivan Jeans  
Barbara (Jeans) Justus  
Mrs. Lylia Maria Barron  
Mr. & Mrs. Malcolm E.  
Curran  
Sunshine Sunday School, FBC  
Crystal Springs  
Mrs. Ora Mae Berry  
Mrs. S. B. Garner  
Mr. James H. Cannon  
Mr. Holcomb Black  
Mr. & Mrs. Dan C. Barber  
Mr. E. S. Boswell  
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Mr. Ervin S. Boswell  
Mr. & Mrs. C. C. Huntley Jr.  
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Mr. & Mrs. Dan Duncan  
Mrs. Ruth Brannon  
Mr. & Mrs. Max D. Ball  
Miss Julia Brent  
Mrs. B. B. Stamps  
Mr. Marion Brewer  
Mr. & Mrs. Don Jackson  
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Mrs. Ira D. Fowler  
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Ms. Rowena C. Brown  
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Mrs. Beryl Sylvester  
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Mrs. Katie M. Hays  
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(To be continued)

## OH, THE WONDER OF CHRISTMAS!



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# Romanian Baptists convicted of stealing to build church

BUCHAREST, Romania (BP) — Four Baptists in Romania have been sentenced to "punishment at work" after being convicted of using stolen building materials to construct a church in the town of Comanesti, according to a report from Keston College.

Authorities in the town, located about 250 miles northeast of Bucharest, demolished the church building last May, claiming the congregation did not have proper authorization to build it.

Church leaders claim they had verbal permission from officials who

were in office prior to the town's current officials, according to Keston, an English research institute monitoring religious affairs in communist countries.

Traian Grecu, president of the Baptist Union of Romania, confirmed in a telephone interview with European Baptist Press Service that sentences were given to the Baptist church members and three other individuals for "misappropriation of construction materials" from "socialist property."

"This means that (they) took some construction materials from their

working places, from their factories. So, they misappropriated the materials" in using them to build the Baptist church, Grecu said.

Representatives of the U.S. and British embassies and the Romanian Baptist union's attorney observed the trial in October, Grecu said.

According to Keston College's news service, "The sentences of 'punishment at work' mean that those sentenced continue to work at their usual place of work but with part of their wages deducted by the state.

Between 15 and 50 percent of a person's wages may be deducted," They also live under house arrest, Keston said.

Two of the four Baptists were given sentences several months longer than the maximum two years permitted under Romania's penal code, Keston reported.

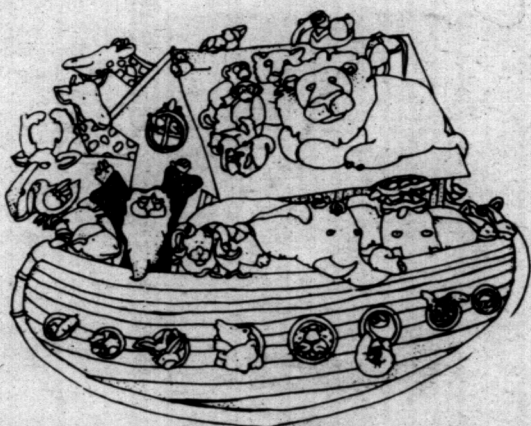
The other two were given sentences of one year.

The congregation's pastor, Ioan Chivoiu, was not charged with any crime. However, Keston reported that Chivoiu is being pressured by the government's Department of Cults and the Baptist union to move to another part of the country. The Comanesti controversy, according to a Zurich-based group called Christian Solidarity International, has caused concern among a number of Romanian lay pastors for their churches and personal welfare.

In June, Keston reported the Romanian government was pressuring the Baptist union to revoke Chivoiu's license to preach. Vasile Talpos, former general secretary of the Baptist Union, responded, "The Baptist union always supports the congregations here. But when things are illegal, nothing can be done."

Chivoiu and four members of the church were arrested, reportedly beaten and held for five days after the church building was destroyed in May, Keston reported.

The Comanesti church was demolished because the congregation "didn't have the license to build" and because "the building was not on a church site."



## Researchers say they have photographed Noah's ark

ISTANBUL, Turkey (EP) — Two U.S. researchers say they sighted an object on the southwest side of Mount Ararat which closely matches the description of what George Hagopian said he saw in the same vicinity on the mountain in 1902 — what many believe to be the remains of Noah's Ark.

Chuck Aaron of Orlando Helicopter Service and Bob Garbe, president of the Creation Research Science Education Foundation, said they spotted something in September while hovering in a helicopter near a 15,000 foot plateau on Ararat's west side. As the sun set, Aaron and Garbe shot video footage and still shots until the light was too dim, then returned the next morning for more. The two were forced to leave when a major storm moved in, dropping enough snow to cover the object.

The two estimate that the object was about 60 feet wide and 30 feet high, with about 225 feet extending out of the ice and snow. Aaron and Garbe said that what they saw was "not nearly so tidy" as what Hagopian described.

Aaron and Garbe plan to return next summer with a team which will include geologists and archaeologists.

## SCRAPBOOK Sharps and flats

She stood at the piano teacher's door,  
Looked in and, holding to the door facing, said —  
"I wish I didn't have to take this lesson."  
The pretty senior redhead came twice a week  
for piano lessons because  
her parents said so.  
The music didn't make sense,  
so her progress was slow.

Let's take a peek several years later.  
Anne and her Southern Baptist preacher  
Found themselves in a small church  
In Los Angeles, California.

What? No pianist?  
One must be found.  
Who could play?  
(Surely they won't ask me).

But — you see — they hemmed her up!  
She found herself at the piano  
With that formidable hymnal staring at her  
With its sharps and flats!

She almost panicked . . . . .  
How swiftly her mind flew back  
To high school

If only I had known  
it would turn out like this,  
I would have really tried.

Her husband's composure  
And her own spiritual strength  
Came to her rescue.  
Her fingers found their places  
And the congregation lifted their hearts in song.

And so — the Lord blessed  
the talent  
she thought  
she had buried at home.

— Mary Lillian Whitten  
Macon



## Dodge van celebrates memory of Salem teen

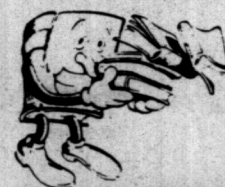
A 1990 Dodge Maxie Wagon was presented to Salem Church, Marshall County, on Sept. 10, homecoming day, in memory of Michael W. Whitehorn, teen-age member of the church who died this year. In a special ceremony, the van was dedicated for the Lord's use, as transportation for youth activities.

Michael Whitehorn joined Salem Church soon after his 17th birthday. The pastor, Ed Alexander, says, "I noticed that Michael had an unusual way of communicating with people. He seemed to make friends with everyone he came in contact with. The Lord used him in our church in a special way. Michael helped in motivating many of our young people. He led the way for some boys who thought choir singing wasn't for them, and others to attend RAs. He even had

an influence on Acteens. Michael was loved by everyone, from small children to senior adults. I believe he had the gift of encouragement."

In July 1988, Michael became ill with leukemia, and died almost a year later. During that time, he continued to be an encourager. Concerning his illness, said his pastor, "his thoughts were that if this were God's will, then God knew what was best; in the end God would be glorified."

Always interested in the youth activities, he requested shortly before his death that, rather than flowers for his funeral, that memorial gifts be made to start a van fund, to provide transportation for young people of the church. Hence, his mother and stepfather, James and Jenelle Rhea, bought the new van and presented it to the church.



## Book reviews

Green, W. and Mack, R. E.; **AMONG THE THORNS**; Greemock Books, Box 138, Edwards, MS 39066; or Baptist Book Store, \$5.95.

**AMONG THE THORNS** is a humorous approach to the trials and tribulations any minister or church worker experiences. Originally written with pastors in mind, the book looks at the funny and absurd side of church life, revealing the real and serious aspects of problems faced by any congregation.

The authors are quick to point out that the book is fiction and the characters are a blending of people they knew during their 20 years as ministers.

The 188-page book looks at the adventures of two ministers, Paul Blue and Tim Black, from the time they meet in college until they finish seminary and both are settled in small churches.

Topics humorously dealt with include baptism, communion, funerals, power struggles, domineering personalities in churches, evolution, smoking, pastoral visitation, campus life, and ministerial compensation.

The book of religious fiction offers comic relief with a serious solution for those troubled by the controversies of church life.

— DTM

Link, Larry; **BETWEEN US FATHERS**; Nashville; Broadman.

The format of this book lends itself to quick and easy reading. It contains 21 chapters which range from two to four pages in length. The author pulls from his experiences as a father and makes a very practical application from each experience that most fathers would find humorous and helpful.

The idea for the book is excellent and needed.

Reviewed by Greg Potts, pastor of Heucks Retreat Church, Brookhaven.

Strack and Witty, Jay and Robert G.; **NEW TESTAMENT WAY TO REVIVAL**; Broadman; Nashville.

Jay Strack is a full-time evangelist located in Dallas, Texas. Robert G. Witty is founder of Luther Rice Seminary. He was president and chancellor of the seminary and is now retired.

The book covers the many aspects of revival. Any book or revival is helpful and needed, however, they often begin to over-lap. Such is the case with this volume. Very little new material is covered. Perhaps the best part of the book is the appendices where various suggestions are listed for planning, promoting, and carrying out a church revival.

Reviewed by Greg Potts, pastor of Heucks Retreat Church, Brookhaven.

Baptist Record

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December 7, 1989